

Qabar Parasti

Duniya Mein Kaise Phailee

Muallif: Syed Muhammad Dawood Ghazwani Rahimahullah

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Mauluf e Kitab Ek Nazar Mein

August 1895 CE..... December 1963 CE

Syed Mohammad Dawood Ghaznawi bin Syed Abdul Jabbar Ghaznawi رحمه الله عليه, khandaan e Ghaznawiya ke chashm o chiraagh the. Jinki wilaadat aaqhir July ya awwal August 1895 Amritsar mein hui.

Ibtadaai taleem apne wali aur chacha Syed Abdul Awwal aur Syed Abdul Wahed Ghaznawi رحمه الله عليه waghaira se hasil ki. Fiqah o Hadees ki takmeel Shaikh al Kul fil Kul al Syed Nazeer Hussain Mohaddis Dahelwi رحمه الله عليه ke madrasah mein rehkar ki. Jabke ma'aqulaat waghaira ki takmeel Lucknow ke mashoor zamaana ustaz ikram se ki. Fiqah o Hadees ke silsile mein Mohaddis Shaheer Hafiz Abdullah Sahab Ghazipuri رحمه الله عليه aur Mantiq o Falsafa mein Maulana Saif Ur Rahman رحمه الله عليه Kabuli ka naam qabil e zikar hai.

Tarteeb o Islaah, Zauq o Tasawwuf, Bulandi e Fikr, Ilmi Gehraai, Zohd o Taqwa aur Haq Goi apne aslaaf se wirsaa mein paai thi.

Takmeel o Faraaghat ke baad muddat tak apne abaaai madrasa, Madrasa Ghaznawiya mein tashngaan e uloom o funoon ko sairaab karte rahe, magar tabiyyat mein choo'nke Hurriyat o Azaadi ka alaa jal raha tha. Lehaza der tak gosha e aafiyat par qaane'e naa reh sake. Balke, maidan e kaarzaar mein daqhil ho gae. Ye 1919 ka daur tha. Jab angrezi jabr o istebdaad ke khilaf fizaa garam thi. Lehaza utar kar Khilafat ke baqaa o tahaffuz aur angrezi jabr o istebdaad ke tukde tukdre karne ke liye maidan e siyasat mein aagae. Choo'nke jawaani ka aalam tha, ghaznawi khoun rag o pai mein daudh raha tha. Angrezi istemar ke khilaf apni shola-baar taqreero'n ka wo laa'imtenahi silsila shuru kiya ke taqht e bartaaniya mutazalzil hogaya aur hindustaniyo'n ke zahen o dimagh par chaaya hua ro'ob o dababa hawa hogaya. Tehreek e Kilafat ko jis kamiyabi ke sath aapne aage badhaaya isne aapko iske baniyo'n ki saf mein laa kahadaa kiya.

Khaliqh e Kaenaath ne aapko Ro'ob o Jalaal bhi kuch aisa ataa farmaya tha ke bade se bada aadmi pighalne lagta tha. Civil nafarmaani tehreek ke zaman mein Amritsar mein Congress ne jab mutawaazi hukumat qaem karli to ek hissa par sirf Syed Mehmood Ghaznawi رحمه الله عليه ki hukumat qaem hogai aur is hissa mein rehne waale bade bade sarmayadaaro'n se inki baaz kotahiyo'n par badi badi ruqoom bataur e jurmana inpar aad ki gae'n. Jinhe in sarmayadaaro'n ne baqhushi tasalli karte hue adaa kiya.

1919 hi mein choo'nke jawani kaa aalam tha, angrez ki muqhalefat zoro'n par thi. Har siyasi o samaji tehreek aur jalsa mein shareek hote the. Jalayanu Waala Baagh, Amritsar mein General Dair ki safaaki ka nishaana bante bante bache.

Isi zamaana mein tehreek e khilafat ke baaz karkuno'n ne naa-aqebaat andeshi ke sabab baaz jhooti sacchi baato'n ko bahana banaa kar Aal e Saud ke khilaf jab tehreek chalaai to Syed Muhammad Dawood Ghaznawi o Syed Muhammad Ismail Ghaznawi, Batl Hurriyat Zafar Ali Khan aur Syed Ataullah Shah Bukhari ne is gumrahkun propaganda ka zabardast muqabla kiya.

Aapne apni zindagi mein muqhtalif tehreeko'n ko apne zor e bayan gehraai gehraai aur qaaedaana salahiyato'n aur siyasi baseerat se naa sirf ye ke zinda rakha, balke isme markazi kirdaar adaa kiya.

Khilafat committee se ilaahidgi ke baad ehraar mein shamuliyat iqhteyar ki aur Sultan ibne Saud ki khidmat mein ehraar ki janib se jaane waale wafad ki qiyadat ka sharf bhi aaphi ke naseeb mein aaya.

Aapki zindagi ke halaat se aisa malum hota hai ke angrezi istebdaad ki muqhalefat aapke rag o reshe mein pewast hogai thi. Isi liye ghair munqasim Hindustan mein uthne waali har is tehreek mein badh cadh kar hissa lete, jo angrezi iqhtedar ko Hindustan se bahar nikalne ke liye wajood mein aati. Khilafat Committee, Jamiat

ul Ulama e Islam, Majlis Ehraar, Congress se lekar Muslim League tak. Tamaam siyasi o mazhabi jamato'n aur tanzeemo'n ko apni qaedaana salahiyato'n se faizyaab kiya.

Agar dekha jaae to kam o besh 15 saal qaid o band ki so'obato'n mein guzar gae. Amritsar, Siyalkot, Shahpur, rotak, Multan, Lahore, Montgomery, Atak, Miya'nwali, Sargodha aur Gujrat ki jailo'n mein baar baar daqhil kiye gae.

Ye sab kuch hua, magar kalma e haq kabhi dabi zuban se kehna pasand nahi kiya. Deen, watan aur azaadi ki khatir har taghoot se lad gae aur anjam ki kabhi parwah nahi ki.

Musalmano ki izzat o wiqar ko dobara bahal karne ki tadap har waqt lagi rehti thi aur is ke liye tarah tarha ki tehreeke'n aur qisam qisam ke mansube banaane aur tareeqa e kaar mutaiyyan karne mein yad-toola rakhte the. Zid, hathdharimi, ta'assub aur jazbiyyat se bach kar tamaam musalmano ko ek sath jama karke mushtarika koshish ke liye qadam uthaane par logo'n ko amaada karte aur apne zabardast azm o hausla ke baais aise waqt mein jabke musalman aapas ke naza'a aur ihtelaf se buri tarha do-chaar the. Lahore mein ek azeem ush shaan ijlaas bulaane ki than li.

Aur ijlaas bhi aisa ke Hindustan ki tareeqh mein ek admi ki dawat par itna azeem ijlaas kabhi naa hua hoga. Jisme shareek hone waalo'n mein sirf ulama ikram ki ta'adaad taqreeban 500 thi aur tajjub to is baat par hai ke Hindustan mein paae jaane waale jumla masaalik o makaatib e firk ke sath sath soofiya o mashaaeqh ka ek jam e ghafeer bhi tha. Maulana Salamatullah Luckhnawi agar is ijlaas mein shareek the, to Maulana Abdul Baari Firangi Maheli bhi jalwa afroz the. Agar ek taraf Ahmad Raza Khan Bareilly maujood the, to doosri taraf, Maulana Ashraf Ali Sahab Thanwi bhi the. Agar isme Mufti Maulana Kifayatullah Sahab shareek the, to doosri taraf Maulana Moinuddin Ajmeri, Maulana Hussain Ahmad Madani, Peer Jamaat Ali Shah, Peer Maher Ali Shah waghaira waghaira soofiya o mashaaeqh bhi hazir the.

Ye tamaam Ulama o Soofiya apne aqeeda o amaal ka ihtelaf balaae taaqah rakh kar milli masaael par ghaur karne ke liye ek mard e qalandar ki awaaz par jama ho gae the aur is Allah ke bande ne is ijtemaa ki sadarat ek faheem mudabbir siyasatdaan aur aalim ke suprad kardi thi. Jisko log Abul Kalam Azaad رحمه الله عليه ke naam se yaad karte the.

Isteqhlaas e watan aur shaukat e islam ki baziyaabi ke liye jo jazba dil o jigar mein maujzan tha, isse majboor hokar Elaa e Kalimatullah ke liye Maulana Azaad ki bait bhi ki.

Aap Jamiyatul Ulama e Hind ke nazim aur Punjab Congress ke sadar bhi rahe, majlis ahrar ke baniyo'n mein shumar kiye gae khilafat committee ke bhi zamana daraaz tak siyah o safed ke malik rahe. Azad Muslim Conference ki tehreeko'n mein khoob hissa liya.

Tehreek kashmeer mein jo maqam aapne haasil kiya wo shayad hi kisi aur ko mila ho. Majlis e ahrar se ilaahidgi ke baad jab aapne Congress mein shamuliyat iqhteyar ki to is waqt Punjab ki siyasat zoro'n par thi. Congress ke liye Maulana Syed Dawood Ghaznawi رحمه الله عليه ziyaada munasib aadmi naa mil saka. Chunache, Maulana Abul Kalam Azad رحمه الله عليه mashwara se aap Punjab Congress ke sadar bhi muntaqhib kiye gae aur shayad ye bhi Congress ki zindagi mein apni noiyat ka niraala waqea ho, ke poore Punjab mein congress sirf ek hi seat haasil kar saki aur wo seat thi, janab Maulana Syed Mohammad Ghaznawi رحمه الله عليه ki. Ye baat zahir karti hai ke is silsila mein jo anaasir kaam kar raha tha wo sirf aapki zaat, khandaani wajaahat aur inke halqa ke logo'n ke dilo'n mein inki izzat thi.

Bawajood iske, ke wo saari zindagi azaadi e watan ki khatir angrezi istemaar se nabard-azmaa rahe, magar khidmat e deen ke liye har waqt kosha'n rahe. Siyasat mein daqhil hone ke baad bhi kalma e haq buland karna nahi chhodha. Is silsila mein jaha'n aapne arbaab e siyasat ki parwah nahi ki, wahee'n waqt ke barsar aawarda ulama ikram ki naa insafiyon par bhi sukoot iqhteyar nahi kiya.

Saari zindagi, maslak e amal bil hadees ke aamil o daai aur iske liye kosha'n rahe. Mohabbat e Ilaahi o ulfat e Nabawi mein kisi ki shirkat gawaara naa thi. Hadees o Quran ke muqable mein kisi ki baat ko qabool naa karte the. Lekin in tamaam cheezo'n ke bawajood Aimmah e Deen o Mujaahideen o Mashaa'eqh ki shaan mein adna si gustaqhi bhi inke nazdeek naqaabil e maafi jurm tha. Is silsila mein aap kisi tarha ki kotahi gawara naa karte the. Zohd o taqwa khashiyat o inaabat ke sath saht shujaa-at, dileri, bebaaki o raushan zameeri is mard e jaleel aur batal e azeem ka kabhi naa judaa hone waala wasf tha.

In tamaam ausaaf hameeda ke bawasf uloom e islamiya mein gehri baseerat rakhte the.

16th December 1963, peer ke din hasb e mamul Namaz e Fajr ki adaai ke baad der tak wazeefa waghaira padhte rahe. Baad mein aqhbaraat ka mutallea kiya. Ahle khandan se baat cheet ki, naashta kiya, ye sab kuch hasb e mamul tha. Magar 8:45 ke qareeb achaanat dil ka daura padaa aur jaa'n jaa'n e afreen ke suprad kardi.

اللهم اغفر له وارحمه انك انت الغفور الرحيم

Ilm o amal ka ye mujassam, noor o irfaa'n ka ye minaar, azaadi e watan ka bebaak sipaahi, aqhlaaq o kirdar mein aslaaf ki miraas ka amen aur Kitab o Sunnat ka ye shaidai, Jamat e Ahle Hadees ke alaawa hazaro'n shaidao'n ko sogwaar chhodhkar hamesha ke liye ruhsat hogaya. انا لله وانا اليه راجعون

Razaullah Abdul Kareem Madani (hafizahullah)

12th Sep 1988

Syedna Anas bin Maalik ؓ Umaiyya ke daur mein roya karte the ke Ahed e Awwal ka deen baaqi nahi raha. Lekin agar wo hamare is daur ko dekhte to kya kehte? Kya wo hame'n 'Mushrik' qaraar naa dete aur ham inhe'n ko buraa naam naa dete, kyou'n is waqt aur aajke islam mein abh agar koi mushtareka cheez baaqi reh gai hai to wo sirf lafz e Islam hai. Ya chand zaaheri o rasmi ibadaat hain aur wo bhi bidaat ki amezish se paak nahi. Kitabullah jaisi asmaan se utri thi, abh tak beghal o ghash qaem hai. Sunnat e Rasool Allah ﷺ bhi mudawwan o mehfooz musalmano ke hatho'n mein maujood hai. Magar kitni badi badnaseebi hai ke dono'n mahjoor o matrook hain. Taqo'n aur almariyo'n ki zeenat hain ya gando'n, taweezo'n mein musta'amal hain. Musalman apni amali zindagi mein inse bilkul azaad hain aur bawajood adaae itteba inse muqhalif chal rahe hain.

Ajmer ka urs dekhen ke baad kaun keh sakta hai ke ye wohi musalman hain jo aamil e Quran aur alambardaar e Tauheed the? Awadh ke ek hindu rehnuma ne Ajmer ki kaifiyat dekh kar kaha tha: Abh tak mujhe shak tha ke hindu musalmano mein ittehad ho sakta hai magar, aaj mujhe yaqeen hogaya hai. Kyou'nke hamare aur musalmano ke mazhab mein agar kuch farq hai to sirf naamo'n ka hai, haqeeqat dono'n ki ek hi hai. Aur ye isne sach kaha, kyou'nke aaj hinduo'n aur musalmano'n ke shirk mein agar koi farq hai to wo naamo'n aur tareeqo'n hi ka hai, warna haqeeqat taqreeban ek hai. Hindu buto'n ke saamne jhukte hain, to musalman qabro'n ke saamne, hindu raam aur kirshn ki parastish karte hain to musalman Jeelani o Ajmeri ki! Ye kehna ke ham parastish nahi karte. Hame inhe khuda nahi samajhte, mahez bemaani baat hai. Kyou'nke Hindu bhi Allah wahed ke alaawa kisi ko bhi ilaah samajh kar parastish nahi karte aur naa hi mushrikeen e arab karte the. Jaisa ke is kitab mein mufassil mazkoor hai. Haa'n ye zaroor hai ke tum apni parastish ko 'Parastish o ibaadat' nahi kehte kuch aur naam dete ho. Magar naamo'n ke iqtelaf se haqeeqat to nahi badal sakti.

Hassaas admi ke liye musalman mushriko'n ke halaat o khayalaat malum karna ek naqabil e bardasht museebat hai. Is firqa mein aqal o naqal dono'n ka kaal (qahet) hai. Ek taraf tasleem karte hain ke Allah Aalim ul Ghuyoob hai, Samee o Baseer hai, Asmaano aur Zameeno mein ek zarra bhi isse ojhal nahi aur naa hi wo iski marzi ke baghair harkat kar sakta hai, wo hamse door nahi, nazdeek hai aur itna nazdeek ke isse ziyaada nazdeeki mumkin nahi, phir wo Rahmaan o Raheem hai. Ghafoor o Ghaffar hai, Saqhi hai, Behisaab deta hai, Jabbar Badshah nahi ke kisi ko apne dar par aane naa de. Har waqt iska darwaza khula hai. Har waqt iska hath phaila hai, har waqt iska langar jaari hai, ye sab aur isse ziyaada maante hain. *Magar.... Magar* kea age aqal o danish ki maut hai. Insaniyat aur insane sharafat ka maatam hai. Magar ke baad ye hai qabro'n ke saamne jhukna zaroori hai! Murdo'n se mannate'n manaana zaroori hai! Sifaarish o Shafaa-at ke baghair is darbar mein rasaai mumkin nahi hai. Ye qabar Ghaus Aazam ki hai, jo mar jaane ke baad bhi *Ghaus* hain aur Malik ul Maut se qabz ki hui ruho'n ka thaila cheen sakte hain! Ye *Mehboob e Subhani* hain. Ashiq e Jaan Nisaar ko zid karke majboor kardete hain! Ye Ghareeb Nawaz hain aur marne par bhi mutthiya'n bhar bhar ke dete hain! Chunache insaniyat o islam ke ye muddai joqh dar joqh qabro'n par jaate hain, maathe ghiste hain, naak ragadte hain aur wo sab kuch karte hain jo koi shareef un nafs aur khuddaar insaan kisi maqhllooq ke saamne nahi kar sakta.

Insane ke paas sabse badi daulat iski apni insaniyat hai. Ye jaate hain aur is mataa e azeez ko chooney, einth ke chabootro'n par badi bedardi se qurban kar aate hain!

Agar kaha jaata hai ke dekho kya karte ho? Shariat ne mana kiya hai, aise kaamo'n ko shirk tehraaya hai, jahannam saza bataai hai to jawab e'eraaz o inkar hai, taweel o tehreef hai. Shariat o haqeeqat ki bahes hai. Zahir o baatin ki hujjat hai. Wahabi o Hanafi ka farq hai. Quran ki ayat aur Muhammadur Rasool Allah ﷺ ki hadees ke muqable mein Hasan Basri, Shibli, Jilaani رحمه الله عليه, Chishti رحمه الله عليه ke malfuzaat hain. Halaa'nke inme se kisi ne bhi koi shirk jaaez nahi rakha, magar kisse kaha jaae? Kaan ho'n to sune'n, ankhe'n ho'n to dekhe'n, dil ho'n to samjhe'n.

Jaisa ke farman e Baari Ta'ala hai:

Inke Dil Hain, Magar Wo Inko Samajhne Ke Liye Istemaal Nahi Karte, Inki Ankhe'n Hain, Magar Wo Inse Dekhte Nahi. Inke Kaan Hain, Magar Wo Inse Sunte Hain. Darasal, Wo Janwaro'n Ki Tarha Hain, Balke Inse Bhi Gae Guzre. ¹	هُم قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ
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Ye sirf awaam kaa hi haal nahi ke jahalat ki wajah se mazoor kahe jaae'n. In logo'n ka bhi hai jo apne taee'n mu'n phaad phaad ke Ulama e Ummat, Waaris e Uloom e Nabuwat aur Ambiya Bani Israel ka mushabah bataate hain. Ek taraf isfaar e shariat ke hamil aur doosri taraf haqeeqat o tareeqat ke raazdaa'n hone ke muddai hain.

Dar-asal yehi log Ummat e Mohmmadiya ﷺ ke liye asli fitna aur tamam tabahiyo'n aur barbadiyo'n ke asli sabab hain. Ye ulmaa e Soo is ummat ke fiqahi o fareesi o sadooqi hain. Haroot o Maroot hain. Rasool ush Shayateen hain. Inhee'n ne shariat ki tehreef ki hai. Inhee'n ne Kitab o Sunnat ka dawaza musalmano par band kiya hai. Inhee'n ne tareeqat o bidaat ki tareeki phailaai hai. Inhee'n ne islam ka naam lekar islam ko musalmano ke dilo'n se ukhaad phainka hai. 1300 baras ki poori tareeqh hamare saamne khuli rakhi hai. Wo kaunsi museebat hai jo inke hatho'n nahi aai? Wo kaunsi gumrahi hai, jiska jhanda inho'n na apne kandho'n par nahi uthaaya?

Abdullah bin Mubaarak keh gae hain: وهل بدل الدين الا الملوك واحبار سوء و رهباؤها

Tarjuma: Kya deen ko badshaho'n, Ulama e Soo aur Soofiya ke alaawa kisi aur ne badal daala hai.

Alfaaz saqht zaroor hain aur shayad qabil e muwaqheza bhi hain, magar dil o jigar mein jo ghaao padey hain, wo isse bhi ziyaada maatam par majboor karte hain. Kaun insane hai jo 30 Crore insano'n ki be dardaana tabaahi dekhe aur khamosh rahe? Kaun musalman hai jo ummat e marhooma par ye qazaqaana taaqhat apni ankho'n se dekhe aur chup rahe? Kya iske baad bhi insane diwaana naa ho jaaega, ke din ko raat bataaya jaata hai. Aftaab ko siyah-tikaa kaha jaata hai. Haq ko baatil, aur baatil ko haq tehraaya jaata hai? Kaun musalman hai, jiske dil mein zarra bhi noor e eman ho aur shariat ko zalaalat, sunnat ko bidat, eman ko kufr, tauheed ko shirk aur shirk ko tauheed hote hue dekhe aur josh se ubal naa pade? Musalmano se kaha jaata hai ke 'Kitab o Sunnat ka faham naa mumkin hai', lehaza tum isse door raho. Ashqaas ki taqleed wajib hai, lehaza be choo'n o charaa hamare peeche chale chalo. Qabre'n oonchi karo, qubbe banaao, auliya se mannate'n maano. Allah Ta'ala tak maqhlouq ko waseela banaao. Jo chhaho karo, baqashe jaaoge. Shafee ul Maz Nabee'n ki ummat ho, yehi deen hai, yehi shariat hai, yehi sunnat hai!

Kya ham ye sab sune'n aur khamosh baithe rahe'n? ya abh bhi waqt nahi aaya ke masleheen e ummat uthe'n aur ulama e soo ke is Shir e Zimma Mashooma ke cehra se naqaab ulat de'n, taake musalman apni ankho'n se dekh le'n ke in badi badi pagdiyo'n ke neechi shaitan ko sajda karne waale sar hain aur in lambi ghadi daadhiyo'n ki oth mein kufr aur riyaa ki siyaahi chupi hui hai?

Kya musalman apne Ulama aur Rehnumao'n ke islam o islah ka haal sunna chhahte hain? Accha ek mustaqil kitab ka intezar kare'n (kyou'nke) yaha'n is muqhtasar dibaacha mein gujaesh nahi, taaham ibrat ke sath ye waqea note kar le'n ke inke ek mustanad aalim ne jo Sufi aur shayad Peer bhi hain, tehreek e khilafat ke dauran tajweez pesh kit hi ke Ulama o Mashaeqh ka ek wafat murattab hokar Ajmer Shareef jaae aur Khuwaja Sahab ko ummat ki ek ek museebat sunaa kar fariyad kare! Sirf tajweez hi nahi, balke sunaa hai ke amalan ye Maulwi Sahab apne ham mushrabo'n ke sath shadr haal kar gae aur mazar par khoob roey peete. Magar Afsos!

¹ Surah Araaf: 179

Waha'n se koi jawab naa mila aur bemurad lautey chale aae? Kya yehi wo *Tauheed* hai, jiski buniyade'n Quran ne qaaem ki thee'n.

Jiski hifazat ke liye *Ulama e Deen* muddai hain aur jiske itteba o tamasak par musalamno ko naaz hai? Agar Khuwaja Sahab ummat e Muhammadiya ﷺ ko is masaaeb se najaat dilaa sakte hain to Ram o Krishn ki khudai par musalman kyou'n mu'n banaate hain? Is ajmeri wafad ki tehreek private naa thi. Aqhbaraat ke colomun mein e'elaaniya ki gait hi. Magar kisi aalim ne bhi ye elaan karne waale ki zaban naa pakdi ke ye shirk hai. Balke bahot se maulviyo'n ne to iski tehreeran taeed ki, jaisa ke aqhbaraat ke purane file gawah hain. Kya yehi wo hifazat e deen hai, jiska beeda uthaae hue hain?

Aur aye kaash! Zalaalat o Bidat ki himayat ulama ke isi giroh mein mehdood hoti, jise bidati kaha jaata hai aur is giroh mein muntaqil naa hoti jo islaah o tajdeed ka muddai hai.

Main ye alamnaak waqea intehai ranj o andoh ke sath tareeqh ke hawale aur musalmano ke gosh guzar karaata hu'n ke abhi chand din ki baat hai ke is jamaat ke ek talimi markaz ke *Shaikh Aazam* aur doosre *Masahaaeq* ne ta'aziya daari jaisi sareeh bidat, balke *Shirk* ke khilaf fatwa dene se ye keh kar saaf inkar kar diya ke maujooda halaat mein aisa fatwa *Khilaf e Maslehat* hai.

Kya yehi tareeqa shariat ki hifazat ka hai? Kya yehi niyabat e Ambiya عليه السلام hai. Jiska farz hamare ulama is khush usloobi se anjam de rahe hain? Kya abh bhi waqt nahi aaya ke musalman ankhe'n khole'n, apne mazhabi peshwao'n ki haqeeqat malum kare'n aur deen ki hifazat aur shirk o bidat ke izaala ke liye khud aage badhe'n? islam mein na paapaaiyat hai, naa ruhaani peshwaiyat aur abh waqt aagaya hai ke ye khud saaqhta peshwaiyat dhaadi jaae. Taake Allah Ta'alake bando'n ka talluq Allah Ta'alake deen se baraah e raast (mazboot) ho jaae.

رحمۃ اللہ علیہ **Abdur Razzaq Maleehabadi**

Editor 'Al Jamea' Calcutta, az Calcutta 1925

Qabarparasti Duniya Mein Kyou'ncar Phaili - Asbaab o Wujoo

Is Fitna e Azeema Se Rokne Ke Wasaael o Zaraae

Aaj agar koi musalman ki tamaam maujooda tabah haliyo'n aur bad-baqhtiyo'n ko dekhne ke baad ye sawal kare ke inka kya ilaaj ho sakta hai, to isko Imam Maalik عليه السلام ke alfaz mein ek jumla ke andar jawab milna chhahiye ke:

لَا يُصْلِحُ آخِرُ هَذِهِ الْأُمَّةِ إِلَّا بِمَا صَلَّحَ بِهِ أَوَّلُهَا

Yaani: Ummat ke aqhari ahed ki islaah kabhi naa ho sakegi, taa waqtiya wohi tareeqa iqhteyar naa kiya jaae, jisse iske ibtedaai ahed ne islaah paai thi.

Aur wo is ke siwa kuch nahi ke Kitab o Sunnat ki taraf ruju kiya jaae aur har is dawat ok jo Allah Ta'alaki aur iske Rasool ﷺ ki taraf se aae, ise dili qubuliyat ke sath suna jaae.

Surah Anfal: Tarjuma: Musalmano! Allah Ta'ala Aur Iska Rasool Jab Tumhe Bulaae'n To Inki Dawat Par Labbaik Karo, Ke Inki Dawat e Hayat-Baqhash Hai.

Ye salaahiyat aur amaadgi isi surat mein ho sakti hai ke Allah Ta'ala aur iske Rasool ﷺ ki mohabbat aur inke ehkaam ki izzat o hurmat duniya ki tamaam mohabbato'n aur izzato'n par ghalib ho aur inki mohabbat dil ki gehraiyo'n mein is tarha nashemat bana chuki ho ke azzah o aqaarib ki mohabbat, umara o salateen ki izzat o hurmat gharz duniya ki har wo cheez, jisme kuch bhi mehboobiyaat ho. Allah Ta'ala aur iske Rasool ﷺ ke muqable mein koi qadar o qeemat naa rakhti ho. Hatta ke mohabbat ki koi aisi shakal jo insane nafs Allah Ta'ala aur iske Rasool ke liye tajweez kare. Magar Allah Ta'ala aur iska Rasool ﷺ iske dabar e mohabbat ke khilaf samjhe to isko bhi shaitani waswasa samajh kar fauran chhodh de, to iske baad muhib e saadiq ko Allah buzrug o bartar ki mehboobiyaat ka yaqeenan sharf hasil hota hai.

Agar Tum Allah Ta'ala Se Mohabbat Karte Ho To Meri Itteba Karo, Isse Tum Mehboob e Ilaahi Ban Jaaoge. ²	قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
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Salaf e Saleheen Ki Masaai e Jameela

Ye khuli hui haqeeqat hai ke islam ka ibtedai ahed yamen o barkat aur hidaayat o sa'aadat ki daulat se maalamaal aur har qism ki bida'at o rusoom ki amezish se paak o saaf tha. Kyou'ke salaf o saleheen Sahaba Ikram رضي الله عنهم, Mohaddiseen aur Aamma e Deen ne islam ki haqeeqi taleem ko har qism ki khaarj gumrahiyo'n aur ghair deeni asaraat o iqhtelataat se mehfooz rakhne ke liye har tarha ki koshish farmai hai. Wo is cheez ko samajh chuke the ke aaj islam ki nashu-numa ijtemai ka ibtedaai daur hai aur iske sar-chashme phoot phoot kar beh rahe hain aur ek tinka bhi agar inki raah mein aagaya to dar hai yehi tinka jama hokar ek din badi badi nehro'n ke sar-chashmo'n ko band karde'nge. Wo islam ki hifazat ke liye kamarbasta gae. Inki missal is janbaaz kisi thi, jo apne mashooq ke talwo'n mein ek kaa'nte ki chubhan bhi dekhta hai to is zoor se cheeqhta hai, goya iske pehlu mein khanjar ne shagaaf kardiya.

Wo is ek ek tinke aur mitti ke ek ek zarre ko islam ki raah se hataane ke liye apni azeed se azeed mata'a qurban kar dene ke liye amaada rehte the. Agar is waqt siddiq e ummat aur khalifatul islam (syedna) Abu Bakar رضي الله عنه, Syedna Umar Farooqe Azam aur doosre Sahaba Ikram رضي الله عنهم aur inke baad mohadeeseen o Aamma Mujtahideen رحمته الله عليهم ke dilo'n ko Allah Ta'ala apne ilhaam se ma'amoor naa kar deta to ek daqhili jihad e azeem se in tamam fitno'n aur bida'ato'n ka sad-e-baab naa farma dete. To aaj duniya mein islam ki bhi wohi haalat hoti jo duniya

² Surah Al Imran: 31

ke tamaam mohrif aur masqh-shuda mazaahib ki nazar aarahi hai. Aur iski haqeeqi talimaat ko bhi tarha tarha ki bida'at o mohadasaat ka sailaab bahaa kar le gaya hoga aur aaj dhoodhne se bhi inka pataa naa chalta.

Salaf ne islam ke jin ahem aur buland maqaasid ki binaa par bida'at o mohdisaat aur kharji gumrahiyo'n ka jis quwwat aur safaroshi se muqabla kiya aur kisi shakal ko bhi isme gawaara naa kiya. To waqeaat ne sabit kar diya ke wo yaksar saheeh o waqai the. Ham dekh rahe hain ke inhi masael ne bil aakhir islam ki haqeeqi taleem ko tarha tarha ki kharji zalaalato'n se alooda kiya aur afsos ke musalman in fitno'n se naa bach sakey jo inse pehli qaumo'n mein maujab e zalaalat ho chuke the.

Fitna e Quboor

Musalmano mein jin masael ne iqtelaf o tehreef ki buniyade'n rakhi hain aur inko Kitab o Sunnat ki sirat e mustaqeem aur Sahaba Ikram ﷺ ke uswa e hasana se inheraf ki raah dikhai. Ek ahem masla maqbaro'n ki tameer aur whaa'n khushu o khuzoo ke sath dua'e'n maangna aur quboor o mazaraat ko taqarrub ilallah aur qubuliyat e dua ka behtareen maqam samajhna.

Shaikh ul Islam Imam Ibne Taimiyya رحمه الله aur inke shagird e rasheed Hafiz ibnul Qaiyyim رحمه الله ne is mauzu par apni muta'addid tasaneef mein nihayat sharha o bast ke sath raushni daali hai. Aaj main chhata hu'n ke in ahem aur lateef mubaahis mein se chand aapke saamne kisi qadar iqhtesar ke sath pesh karu'n.

Qabarparasti Kyounkar Phaili

Is silsila mein sabse pehle is par ghaur karna chhahiye ke duniye mein qabarparasti kaisi pahili?

Iske asbaab o wujooh kya hain? Aur inka insdaad kaise kiya jaa sakta hai?

Sabse pehle ye fitna Nuh عليه السلام ki qaum mein paida hua, jaisa ke Quran e Kareem mein Nuh عليه السلام ki masaai tableegh o tauheed ka zikar karte hue Allah Ta'lane irshad famraya:

Nuh عليه السلام Ne Kaha, Aye Mere Rab Meri Qaum Ne Meri Nafarmani Ki Aur Is Shaqs Ki Pairwee Ki Jisko Iske Maal o Aulaad Ne Siwaa e Khasaare Ke Kuch Faaeda Nahi Paho'nchaaya (Yaani Apne Maaldaaro'n Ka Kahaa Maana) Aur Inho'n Ne Badey Makr o Fareb Se Kaam Liya Aur Kaha Ke Hargiz Apne Ma'abudo'n Ko Naa Chhodhna Aur Naahi Wad, Sawa'aa, Yaghoos, Yao'oqh Aur Nasar Ko Chhodhna (Ye Nuh عليه السلام Ki Qaum Ke Buto'n Ke Naam Hain).³	قَالَ نُوحٌ رَبِّ إِنَّمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا وَمَكَرُوا مَكْرًا كُبَّارًا وَقَالُوا لَا تَنْزِلْ آلَ هَٰٓئِمٌ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَٰعُوثَ وَيَعُوقَ وَنَسْرًا
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Ibne Abbas رضي الله عنه aur bahot se Sahaba Ikram رضي الله عنهم aur Tabaeen رحمه الله se riwayat hai ke ye Nuh عليه السلام ki qaum ke saaleh logo'n ke naam hain. Jab wo faut ho gae to logo'n ne inki qabro'n par baithna shuru kar diya aur dua o ibadaat ke liye inko behtareen maqam samajhna shuru kar diya. Kuch arsa baad inki tasweere'n banai gae'n. Phir fart e aqeedat mein tasweero'n ki jagah inka mujassama aur but banaane shuru kardiye. Hatta ke is had se badhi hui aqeedatmandi ne inko buto'n, mujassmo'n ki ibadat par amaada kar liya.

Saheehain⁴ mein Ummul Momineen Syeda Ayesha رضي الله عنها se riwayat hai ke Ummul Momineen Umme Salma رضي الله عنها ne mulk e sham ke ek girja aur isme jo tasaweer thee'n, inka Nabi ﷺ se zikar kiya to Aap ﷺ ne farmaya in sab mein jab

³ Surah Nuh: 21-23

⁴ Bukhari & Muslim

koi saaleh aur nek faut ho jaata to wo log iski qabar par masjid banate aur iski tasweer waha'n rakhte aur ye log Allah Ta'alake nazdeek bad-tareen maqhllooq hain.⁵

Saheeh Muslim mein Syedna Jundub رضي الله عنه farmate hain ke maine khud Rasool Allah ﷺ se suna ke Aap ﷺ ne farmaya: Dekho! Tumse pehli ummato'n ne Ambiya aur Sulaha ki qabro'n ko ibaadat gaah banaa liya tha. Tum qabro'n ko ibaadat gaah naa banaao. Main tumko is baat se saqhti ke sath mana karta hu'n.⁶

Is hadees mein Nabi ﷺ ne apni ummat ko is fitne se bachne ki takeed farmai. Iske alaawa bhi muta'addid ahadees hain, jinme Aap ﷺ ne kai tareeqo'n se ummat ko is fitna se bachaane ki koshish ki.

Shaitaani Taleem Ke Darja Ba-darja Asbaaq

Lekin isse pehle ke in tareeqo'n ko bayan kiya jaae jo Nabi ﷺ ne is fitna se mehfooz rehne ke liye farmae hain, munasib malum hota hai ke pehle is baat ka tazkirah ho jaae ke shaitan ya shaitani jamate'n kis tarha logo'n ko ahista ahista aur darja ba-darja is fitna mein muhtela karti hain. Haqeeqat ye hai ke jaise jaise ummat Kitab o Sunnat se mehroom hoti chali gai. Aise hi shaitan aur iske muttabe-een ka iqhtedar o tasallut badhta gaya aur iske makr o fareb mein nadaan aur be-khabar log muhtela hote gae. Shaitan ki farebkaraana chale'n yaa iski darja ba-darja taleem pehle bayan ki jaati hai. Iske baad wo tamam tareeqe bayan kiye jaa'e'nge jo Nabi ﷺ ne is fitna se bachne ke liye irshad farmae hain.

Pehla Sabaq

Sabse pehle shaitan apne mureed ko ye sikhata hai ke qabar ke paas dua karna chhahiye. Chunache shaitan ka mureed qabar ke paas jaakar aajizi aur dil-sozi se dua karta hai aur Allah Ta'alaqabar ki wajah se nahi, balke iski aajezi aur zillat ki wajah se iski dua qabool kar leta hai. Kyou'nke agar wo is soz o gadaaz se dukan, sharab-khaana, hammam ya bazaar mein bhi dua karta to Allah Ta'alaiski dua qabool kar leta hai. Jabke jaahil aadmi to yehi samajhta hai ke is dua ki qabooliyat mein qabar ka badaa daqhal hai. Halaa'nke Allah Ta'alahaar lachaar shaqs ki dua qabool karta hai, agarche wo kafir hi kyou'n naa ho aur ye bhi zaroori nahi ke Allah Ta'alajiski dua qabool karta hai isse raazi hota hai aur isko dost rakhta hai, yaa iske fel⁷ ko pasand karta hai, kyou'nke Allah Ta'alato nek o bad, momin o kafir, har ek ki dua qabool karta hai.

Bahot se log aisi dua maa'ngte hain, jisme wo hadd e shariyat se tajaawuz kar jaate hain, yaa shirk karte hain yaa dua mein aise sawal karte hain jo najaaez hain. Aur inki saari yaa baaz muraade'n poori ho jaati haina ur wo ye khayal karne lag jaate hain ke inka ye amal Allah Ta'alake nazdeek bhi pasandeeda hai aur inki haalat is shaqs ki si ho jaati hai jisko Allah Ta'alaaaur aulaad se dheel deta hai aur wo yehi samajhta rehta hai ke Allah Ta'alaisse khush hokar isko har tarha ki bhalai paho'chaata hai. Chunache Allah Ta'alafarmata hai:

Jab In Naa-farmaano Ne Naseehat e Ilaahi Ko Faramosh Kar Diya To Hamne Inpar Har Nemat Ke Darwaze Khol Diye.⁸

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ

Dua 2 qism ki hai, ek to ibaadat hai, jis par dua karne waala sawab ka mustahiq hota hai. Doosri, kisi haajat ka sawal hai, jo poori to ho jaati hai, lekin wo dua karne waale ke liye baais e takleef ban jaati hai. Pas Allah Ta'alaiski dua qabool kar leta hai, lekin ijo isne Allah Ta'alake huqooq zaae karne aur iski hudood ko todne ki juraa-at ki hoti hai, iske badle mein isko azaab bhi karta hai.

⁵ Bukhari

⁶ Muslim

⁷ T: Kaam

⁸ Surah Anaam: 44

Al gharz, shaitan aahista aahista apne makr ke jaal mein insan ko pha'nsaata hai aur isko kehta hai ke qabar ke paas bahot acchi tarha dua karna chahiye aur ye bhi ke is jagah dua karna masjid mein aur saher ke waqt (jis waqt mein dua ki qabooliya ki Nabi ﷺ ne khabar di hai) dua karne se behtar hai. Jab shaitan ye sabaq az-bar karaa leta hai to phir doosra sabaq shuru hota hai.

Doosra Sabaq

Abh wo isko kehta hai ke jo kuch maangna hai, is qabar waale buzrug ke tufail maango. Allah Ta'alako is muqarrab banda ki qasam wo to tumhari dua zaroor qabool hogi aur ye pehle sabaq ke muqable mein ziyada bura fel hai. Kyou'nke Allah Ta'alaki shan isse buland hai ke isko kisi banda ki qasam di jaae yaa kisi banda ke tufail isse kuch maanga jaae.

Teesra Sabaq

Jab is sahq ke dilme ye baat zahen nasheen ho jaati hai ke is buzrug ki qasam Allah Ta'alako dene aur iske tufail ya iske haq se dua maangne mein iski bahot izzat aur ta'azeem haia ur hajaat ke poora karne mein ye ziyaada musar hai. To phir shaitan isko teesra sabaq padhaata hai aur wo ye hai ke Allah Ta'alake siwaa abh isi buzrug se maango aur iski ki nazar o niyaaz diya karo.

Chhaho'na Sabaq

Phir iske baad doosra darja ye hai ke is buzrug ki qabar ko but banaaya jaae aur is par baitha jaae, is par qandeel aur shama jalaai jaae aur is par parde latkaae jaae'n aur is par masjid banaai jaae aur sajda aur tawaaf aur bosa dene aur hath lagaane aur iska qasad karne aur iske paas jaanwar zubah karne se iski ibaadat ki jaae.

Paa'nchwa'n Sabaq

Phir sirf ek darja baaqi reh jaata hai aur ye hai ke logo'n ko iski ibaadat ki taraf bulaaya jaae. Is par mele lagaae jaae'n aur amaal e haj is jagah is qabar waale ke liye adaa kiye jaae'ne. (Balke Haj e baitullah se iske mele ko behtar samjha jaae, chunache bahot jaahil kehte hain ke Khaja Ajmer Shareef ke ek mele ke karne se 7 Haj ka sawab milta hai, waghaira waghaira nau'uzubillah) aur inko ye smajhaya jaae ke ye sab umoor inke liye duniya o aqhirat mein bahot mufeed hain.

Shaikh Ibnul Qaiyyim رحمه الله عليه 'Aghaatha' mein Shaikh ul Islam Imam Ibne Taimiyya رحمه الله عليه se naqal karte hain: Qabro'n ke paas jo bida'at ki jaati hain, inke kai darjaat hain. So shariyat se bahot door ye hai ke insan murda se apni hajaat talab kare aur isse fariyad rasi chhahe. Jaisa ke bahot log karte hain aur ye log but-parasto'n ki jins se hain. Is liye baaz auqaat shaitan is murda ki shakal mein inke saamne aata hai, jaisa ke but-parasto'n ke saamne bhi inke ma'abood ki shakal mein zahir hota hai. Pas jab koi but-parast apne ma'abood ko jiski wo ta'azeem karta hai, bulaae to shaitan iski shakal iqhteyar karke iske saamne maujood hota hai aur ye baaz ghaeb umoor ke mutalliq inse kalaam karta hai.

Kyou'nke shaitan bani adam ke gumrah karne mein maqdood bhar koshish karta hai. Isi tarha jo log Suraj aur Chaand aur Sitaaro'n ki puja karte hain aur inko pukarte hain, inke saamne bhi shaitan insani shakal mein aakar kalam karta hai aur baaz baate'n bataa jaata hai aur wo log isko sitaaro'n ki ruhaniyat se ta'abeer karte hain. Dar-haqeeqat wo shaitan hota hai, agar wo baaz maqaasid mein insan ki madad bhi karta hai, lekin isko isse kai gunaa nuqsan bhi paho'ncha deta hai.

Is taur par qabro'n ke paas qabar parasto'n par bhi kai halaat zahir hote hain aur wo ye samajhte hain ke ye karamaat hain aur dar-haqeeqat wo shaitan ka fareb hota hai. Mislal jis murda ki karamat ka logo'n ko guman hota hai, jab koi mirgi waala mareez iski qabar ke paas laakar daala jaata hai to jin (shaitan) isse utar jaata hai, taake logo'n ko gumrah kare.

Fitna Qabar Parasti Ke Isnedad Ke Liye Wasaael o Zaraae

Nabi ﷺ ne is fitna e azeema se apni ummat ko bachaane ke liye jo wasaael o zaraae byan farmae hain. Abh inhe'n bayan kiya jaata hai, jiska maqsad ye hai ke aaj ummat e muslim ko is tufan se bachaane ke liye agar koi zariye ho sakta hai to wo wohi hai jo Aap ﷺ ne irshad farmaya hai:

Pehle Zariya:

Nabi ﷺ ka qabro'n ko masaajid banaane se rokne ke mutalliq Saheeh Muslim mein Syedna Jundub bin Abdullah ؓ se riwayat hai, wo farmate hain ke maine Rasool Allah ﷺ se aapki wafat se 5 roz peshtar sunaa ke Aap ﷺ farmate hain the: Khabardar, jo log tumse pehle the wo apne Ambiya عليه السلام ki qabro'n ko masaajid banaate the. Khabardaar! Qabro'n ko masjid-e'n naa banana, main tumko isse mana karta hu'n.

Saheehain mein Ummul Momineen Syeda Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ is marz mein, jisse aap a'ahda baraa naa hue⁹ farmaya: Yahood aur Nasaara par Allah Ta'alaki laanat ho, inho'n ne apne Ambiya عليه السلام ki qabro'n ko masaajid bana diya. Isse aap apni ummat ko in afaal se daraate the. Ummul Momineen Syeda Ayesha ؓ farmati hain agar is baat ka khatra naa hota to Aap ﷺ ki qabar khuli jagah banaai jaati, lekin is baat ka khatra tha ke wo bhi masjid naa banaai jaae. Ye khatra Nabi ﷺ ki qabar ke khule maidan mein banaae jaane se rokne ki wajah se hai. Kyou'nke Aap ﷺ ki wafat ke baad Sahaba Ikram ؓ mein mauzu dafan ki nisbat se iqtelaf hua. Hatta ke inho'n ne Nabi ﷺ ka farman suna ke Ambiya Ikram عليه السلام isi jagah dafan kiye jaate hain jaha'n wo wafat paae'n.

Choo'nke ye Ambiya عليه السلام ka khaasa hai, is liye Aap ﷺ ko Ummul Momineen Syeda Ayesha ؓ ke hujra mein dafan kiya gaya aur jaise ke riwaaj tha, sehra mein dafan naa kiye gae. Taake aapki qabar par namaz naa padhi jaae aur log isko masjid naa bana le'n. Kyou'nke Nabi ﷺ ne aqhir umar mein qabro'n ko masaajid banaane se roka, phir Ahle Kitab mein se in logo'n par jinho'n ne aisa kiya laanat ki taake Aap ﷺ ki ummat in afa'al se baaz rahe.

Isi saheeh aur sareeh sunnat ki mutaabea'at ki binaa par a'ama tawaef ne qabro'n par banaae masjid se sareeh taur par aur saaf alfaaz mein roka hai. Aur Imam Ahmad, Imam Maalik aur Imam Shafai رحمه الله ke ashaab ne iski hurmat par tasreeh ki hai aur baaz ulama ne isko mutlaqan makurh kaha hai. Lekin in ulama par husn e zan ka taqaaza yehi hai ke inki is karaahat ko karaahat e tehreemi hi samjha jaae. Kyou'nke ham in par ye gumaan nahi kar sakte ke wo aise fel¹⁰ ko jiski nahi aur iske faaail¹¹ ke maloon hone par Nabi ﷺ ka hukam hadd e tawaatur ko paho'ch gaya ho, jaaez qarar de'n.

Doosra Zariya

Rasool Allah ﷺ ka qabro'n par chiragh jalaane se rokna, Imam Ahmad رحمه الله aur Ahle Sunan ne Syedna Ibne Abbas ؓ se riwayat kiya hai ke Nabi ﷺ ne qabro'n ki ziyaarat karne waali aurato'n aur in par masaajid banaane waalo'n aur in par chiragh jalaane waalo'n par la'anat ki hai. Pas jis fel par Rasool Allah ﷺ la'anat kare'n, to wo kabeera gunah hota hai aur fuqaha ne aise fel ko saraahatan haram kaha hai.

Abu Muhammad Maqdisi رحمه الله farmate hain, agar qabro'n par chiragh jalaana mubaah hota to iske faaail par la'anat naa ki jaati, halaa'nke is par la'anat ki gai hai. Pas isme ek to maal befaaeda zaae hota hai. Doosra ta'azeem e quboor mein ifraat hai, jo buto'n ki ta'azeem ke mushaaba hai. Isi liye ulama ne kaha ke qabro'n par shama ya chiragh jalaane yaa tel dene ki nazar jaaez nahi. Kyou'nke ye nazar ma'asiyat hai aur bil ittefaq is

⁹ T: Yaani jis marz mein Aap ﷺ ki wafaat hui

¹⁰ Kaam

¹¹ Is Kaam Ke Karne Waala

nazar ka poora karna jaaaz nahi. Nez kaha ke is gharz se kisi cheez ko qabro'n par waqf kar dena bhi jaaaz nahi. Kyou'nke ye waqf saheeh nahi aur isko naafiz karna halal nahi.

Teesra Zariya

Nabi ﷺ ka qabro'n ko poqhta banaane aur is par imaarat banaane se rokna hai. Saheeh Muslim mein Syedna Jabir ؓ se riwayat hai ke Nabi ﷺ ne qabro'n ko poqhta karne aur in par imaarat banaane se mana farmaya. Ulama ne kaha hai ke isme 2 surato'n ki mumaneat ka ehtemaal hai. Ek ye ke inpar pattharo'n yaa inki maanind aur cheezo'n se bana karna. Doosra ye ke in par khaima waghaira nasb karna. In dono'n surato'n se Nabi ﷺ ne mana farmaya hai, kyou'nke inme koi faa'ida nahi, iska maal bhi befaa'ida zaaed hota hai nez ye ahle jahiliyyat ka fel hai.

Chhaho'nta Zariya

Nabi ﷺ ka qabro'n par kitaabat karne (likhne) se mana karna.

Sunan Abu Dawood mein Syedna Jabir ؓ se riwayat hai ke Rasool Allah ﷺ ne qabro'n ko poqhta karne aur in par likhne se mana farmaya.

Paa'nchwa Zariya

Rasool Allah ﷺ ka qabro'n par inki khudai se nikli hui zaaed mitti daalne se mana farmaya. Sunan Abu Dawood mein Syedna Jabir ؓ se riwayat hai ke Rasool Allah ﷺ ne qabro'n ko pakka karne, in par likhne aur in par zaaed mitti daalne se mana farmaya.

Chhetta Zariya

Nabi ﷺ ka qabar ke paas namaz padhne se mana farmana.

Saheeh Muslim mein Syedna Mursid al Ghanwi ؓ se riwayat hai ke Nabi ﷺ ne farmaya ke qabro'n ki oopar naa baitho aur naa inki taraf namaz padho aur Syedna Abu Sayeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya ke tamaam zameen masjid hai. Siwaae maqbara¹² aur hammam ke. Is hadees ko Imam Ahmad رحمه الله aur Ahle Sunan ne riwayat kiya hai.

Isi baare mein nahi aur saqht mumaneat ki riwayat kasrat se aai hain. Iski wajah ye hai ke qabro'n ko namaz ke liye maqshoos karne mein but parasto'n ke sath mushabehat hai. Jo buto'n ki tazeem ke liye inke aage sajda karte aur inka taqarrub haasil karte hain aur ham oopar zikar kar aae hain ke but parasti ki ibteda isi fitna e quboor se hui thi aur isi liye Nabi ﷺ ne Ahle Kitab par la'anat ki. Kyou'nke inho'n ne apne Ambiya عليهم السلام ki qabro'n ko masajid banaaya.

Shaikh Ibnul Qayyim رحمه الله *Aghaatha Ilal Lahfaan* mein apne ustad Shaikh ul Islam Ibne Taimiyya رحمه الله se naqal karte hue farmate hain. Jiski wajah se Aap ﷺ ne qabro'n par masajid banana se mana farmaya ye wo illat hai. Jisne bahot is ummato'n ko yaa to shirk e akbar yaa isse kam darja ke shirk mein mu'tela kiya. Aur iski wajah ye hai ke aise shaqs ki qabar ke sath shirk karna jiski nisbat insan ka khayal salaahiyyat aur neki ka ho. Insan ko ziyada maa'el karta hai ba-nisbat iske shirk ke kisi daraqht ya patthar ke sath. Isi liye tum dekhoge ke bahot se log qabro'n ke paas khushoo aur khuzo aur giriyaazari karte hain aur dil se aisi ibaadat karte hain jo masjid mein nahi karte. Aur naa pichli raat mein aisi ibaadat karte hain, baaz inme se qabro'n ke aagey sajda karte hain aur aksar qabro'n ke paas namaz adaa karne mein aisi barkat ke ummidwaar hote hain, jiski ummeed inhe'n masjid mein adaa ki hui namaz se nahi hoti.

¹² Qabrastan

Isi kharabi ki wajah se Nabi ﷺ ne is aqeeda ko beqah o bun se ukhaad phainka aur qabaristan mein mutlaqan namaz adaa karne se rok diya. Khuwah waha'n namaz padhne waale ka qasad qabar ke paas namaz adaa karne ka naa ho aur nez Aap ﷺ tuloo aur ghuroob aur istewaa e shams ke waqt namaz ke adaa karne se mana farmaya. Kyou'nke ye aise auqaat hain, jinme mushrikeen suraj ki ibaadat karte hain. Pas apni ummat ko in auqaat mein namaz se bilkul mana kardiya gaya. Agarche inka irada mushrikeen ka saa naa ho.

Agar koi shaqs qabar ke paas is niyyat se namaz adaa kare ke is jagah mein namaz adaa karne mein barkat hogi to ye Allah Ta'ala aur Rasool Allah ﷺ ki saraasar dushmani aur Aap ﷺ ke deen ki muqahalefat au raise deen ka ghadna hai, jiska Allah Ta'ala ne hukam nahi diya. Kyou'nke ibadaat ki binaa muwaafiqat sunnat aur itteba e rassol hai. Ibtida aur khuwahish e nafsaani par nahi. So bilaa shak tamaam musalmano ka is baat par ijma hai aur ye inho'n ne apne Nabi ﷺ ke deen se badyehi aur zaroori taur se malum kiya hai ke maqbarah ke paas namaz mana hai. Che-jaaeke isko ziyada baais e tabreeq o behboodi samjha jaae.

Saatwa'n Zariya

Rasool Allah ﷺ ka qabro'n ko hamwaar karne ka hukam dena. Saheeh Muslim mein Abul Hayaaj Asadi رحمه الله se riwayat hai ke mujhe Syedna Ali رضي الله عنه ne kaha, kya main tujhe is kaam par naa bheju'n, jis par Rasool Allah ﷺ ne mujhko bheja tha aur wo ye tha ke jo tasweer dekhe isey mitaa de aur jo oonchi qabar dekhe ise hamwar karde.

Athwaa'n Zariya

Rasool Allah ﷺ ka qabro'n ko eid (mela ki jagah) banaane se mana farmana:

Sunan Abu Dawood mein isnaad e hasan se Syedna Abu Huraira رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaya: tum apne gharo'n ko qabre'n mat banaao (yaani inme nawaafil padha karo) aur meri qabar ko eid (meley ki jagah) na banana aur mujhpar durood bhejte rehna. Kyou'nke tumhara durood mujhko paho'nch jaaega, tum jaha'n kahee'n bhi hoge.

Aur Musnad Ya'ala Mosli mein Ali bin Hussain (Zain ul Abedeen) se riwayat hai ke inho'ne ek shaqs ko dekha ke wo Nabi ﷺ ki qabar ke paas ek dareecha ke paas aata, isme daqhil hota aur dua karta hai. To aapne ise mana farmaya aur kaha kya main tumhe ek hadees sunaou'n jo maine apne walid (Syedna Hussain رضي الله عنه) se suni aur inho'n ne mere dada Syedna Ali رضي الله عنه se suni aur Rasool Allah ﷺ se suni. Aapne farmaya: Meri qabar ko eid naa banana aur naa apne gharo'n ko qabre'n, tumhara salam jaha'n kahe'n tum ho, mujhe paho'nch jaata hai.

Aur kaha Saeed bin Mansoor ne khabar di hamko Syedna Abdul Aziz bin Muhammad ne, inho'n ne kaha hamko khabar di Suhail bin Abi Suhail ne, kaha ke Hasan bin Hasan bin Ali bin Abi Talib رضي الله عنه ne qabar shareef ke paas dekha. Inho'n ne mujhe Syeda Fatema رضي الله عنها ke ghar se bulaaya aur wo raat ka khana khaa rahe the aur faraya aao khaana khaao. Maine kaha mujhe khuwahish nahi, phir inho'n ne farmaya: Maine tumhe qabar ke paas kyou'n dekha? Maine kaha maine Rasool Allah ﷺ ko salam kiya. Aap ne farmaya kya u isi liye masjid mein daqhil hua tha? Phir farmaya Nabi ﷺ ne farmaya hai ke mere ghar ko eid aur apne gharo'n ko qabre'n naa banao aur mujh par durood bhejo. Tumhara durood mujhko paho'nchta hai tum jaha'n kahee'n tumho. So tum aur Andulus ke rehne waale Nabi ﷺ se is etebaar se bilkul baraabar qurb rakhte hain.

Pas jab ke Nabi ﷺ ki qabar Syed ul Quboor hai aur rooe zameen ki tamaam qabro'n se afzal hai aur aapne isko eid (meley ki jagah) banaane se mana farmaya hai to kisi aur qabar ke mutalliq nahi batareeq e oola hogi. Khuwah kisi wali ki Shaheed ki yaa kisi aur Nabi ki hi kyou'n naa ho.

Phir iske sath Nabi ﷺ ne ek aur nahi milaadi aur farmaya ke apne gharo'n ko qabre'n naa banaao aur ye Aap ﷺ ka hukam hai is baat par ke apne gharo'n mein nafil namaze'n ehtemaam se padha karo. Taake wo ba-manzila quboor naa ban jaae'n aur sath hi qabro'n ke paas namaz padhne se bhi mana farmaya aur is amar ke sath ye

hukam diya ke mujh par durood bheja karo. Kyou'nke tumhara durood jis jagah tum ho, mujhe paho'nch jaata hai aur ye hukam dekar is baat ki taraf ishaara kiya ke tumhara durood o salaam nazdeek aur door se mujhe paho'nch jaata hai. Pas tumhe'n koi zaroorat nahi ke tum qabar ko eid (mela gaah) banao.

Aah Ye Manaazir by Mahir ul Qadri

Har taraf khaimay lage hain door tak bazaar hai	Ye numaesh hai koi mela hai ya tehwaar hai
Hai ye taqreeb aqeede urs hai ek peer ka	Kaam karti hai yaha'n ki khaak bhi akseer ka
Ek tawaaef gaa rahi hai saamne dargah ke	Kya mazey hain hazrat qibla suhaagan shah ke
Aurato'n ki bheed mein nazaara thokar khaae hai	Is hujoom e rang o bod mein kab khuda yaad aae hai
Maqbaro'n ki jaaliyo'n par arziyaa'n latki hui	Ye wo manzil hai jaha'n hain nekiya'n bhakti hui
Inme likha hai, hamari jholiya'n bhar deejaye	Dard e dil sun leejaye mushkil kushaai keejaye
Aapko Allah ne sab kuch diya hai iqhteyar	Mera gul bhi hai bahot muddat se be-fasl e bahaar
Ye maleede ye bataashe ye mithaai ke tabaaq	Ye aqeede ka tamooj ye wafoor e ishteyaaq
Chadare'n chadhti hui, dholak bhi hai bajti hui	Ye muwahhid hain jo puja kar rahe hain peer ki
Koi sajde mein jhuka hai koi masroof e tawaaf	Thaam rakha hai kisine dono'n hatho'n se ghilaf
Ro raha hai koi chhaukhat hi pe sar rakhe hue	Hain kisi ke hath behr e iltejaa uthe hue
Sun barista hai yaha'n chaandi ugaati hai zameen	Aqhirat ki yaad is jaa pou'n rakh sakti nahi
Zairo'n ke khud mujaawar hi jhuka dete hain sar	Mor ke pankho'n ke saae mein kalaawe bandh kar
Hai ye taleem e Nabi farman e Quran e Kareem	Hai har ek bida'at zalaalat shirk hai zulm e azeem
Bida'ato'n hi bida'ato'n ki har taraf sheesha giri	Is tarha tardeed farmaan e Rasool Allah ki
Muddai tauheed ke aur shirk se ye saaz baaz	Ek taraf qabro'n par sajda doosri jaanib namaz
Ilteja fariyaad istemdad ghairullah se	Ye nahi hai shirk to phir shirk kiska naam hai?
Taaba ke ye khel duniya ko dikhaaya jaaega	Mazhaka tauheed ka kab tak udaaya jaaega?

Safedi Par Siyaahi by Mast Ganori

Sajde bhi kiye, khaak mazaaro'n ki bhi chhati	Batlaao to kya hain yehi ehkaam e Ilaahi
Jo baat tumhari hai shariyat se alag hai	Do din bhi na farmaan e Muhammad se nibaahi
Masjid se tumhe a'ar mazaaro'n se aqeedat	Allah kare door dilo'n se ho ye siyaahi
Ghairat ki hai ye baat bade sharm ki jaa hai	Ho shrik ka salaar e Muhammad ka sipaahi
Kya kya naa mazaaro'n par in ankho'n ne dikhaaya	Tauba hai Ilaahi meri tauba hai Ilaahi
Sar e shaar aqeeqat tujhe hai ye bhi nahi maloom	Hoti hai zaraa se mein safedi pe siyaahi

Bida'at Parast by Farq Jaami

Nat nai bida'at parasti ummat e marhoom ki	Noo banu urso'n ka melo'n ka ye tanzk o ehteshaam
Zamzame qawwliyo'n kea ur ye dholak ka shor	Log jin par naachnte hain, mast hokar madaam
Reh gae qabro'n ke patthar sajda rezi ke liye	Ho chukka ruqhsat dilo'n se masjido'n ka ehteraam
Maangi jaati hai mazaaro'n se murade'n raat din	Ban chuki haiqibla e hajaat qabre'n laa kalaam
Sar buto'n ke saamne ghairo'n ka jhukna kaafiri	Aur Musalmano ke sajde sajd-haae ehteraam
Deen ki taleem jis khaam hokar reh gai	Haq parasti kufr ka paigham hokar reh gai

Name of the Book: *Qabar Parasti Duniya Mein Kaise Phailae*

Author of the Book: *Syed Muhammad Dawood Ghaznawi*

To roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan Syed Barey
13th Shawwal 1439 - 27th June 2018
Ar Riyadh, Saudi Arabia
